

# THE PARALLEL.

DOLEMEN

BRADSHAW

SIDNEY

and other of

The True-Protestant Party.

**T**HERE can be no doubt but that the *Common-Wealth* hath Power to chuse their own fashion of Government, as also to change the same upon reasonable Causes. In like manner is it evident, that as the *Common-Wealth* hath this Authority to chuse and change her Government, so hath she also to limit the same with what Laws and Conditions she pleaseth. *Conference about Succession. Part. 1. cap. 1. pag. 12. 13.*

All Law, both Natural, National and Positive doth teach us, That Princes are subject to Law and Order, and that the *Common-Wealth* which gave them their Authority for the Common good of all, may also restrain or take the same away again, if they abuse it to the Common-evil. The whole Body, though it be governed by the Prince, as by the Head, yet is it not Inferior but Superior to the Prince. Neither so giveth the *Common-wealth* her Authority and Power up to any Prince, that she depriveth her self utterly of the same, when need shall require, to use it for her defence, for which she gave it. *Part. 1st. cap. 4. p. 72.*

And finally the Power and Authority which the Prince hath from the *Common-wealth* is in very Truth, not Absolute but *Potestas vicaria & delegata*, i.e. a Power Delegate, or Power by Commission from the *Common-Wealth*, which is given with such Restrictions, Cautels and Conditions, yea with such plain Exceptions, Promises and Oaths of both Parties (I mean between the King and *Common-wealth*, at the day of his Admission or Coronation) as if the same be not kept but wilfully broken on either Part, then is the other not bound to observe his Promise neither, though never so solemnly made or sworn. *Part 1st. cap. 4. pag. 73.*

By this then you see the ground whereon dependeth the righteous and lawful Deposition and Chastisement of wicked Princes, viz. Their failing in their Oath and Promises, which they made at their first entrance—Then is the *Common-wealth* not only free from all Oaths made by her of Obedience or Allegiance to such unworthy Princes, but is bound moreover for saving the whole Body, to resist, chasten, or remove such evil Heads, if she be able, for that otherwise all would come to Destruction, Ruine and publick Defolation. *Part 1. cap. 4. pag. 77, 78.*

**T**HE People of England, as they are those that at the first (as other Countries have done) did chuse to themselves this form of Government even for Justice sake, that Justice might be administered, that Peace might be preserved; so Sir, they gave Laws to their Governours, according to which they should Govern; and if those Laws should have prov'd inconvenient or prejudicial to the publick, they had a Power in them, and reserved to themselves to alter as they shall see cause. *Kings Trial p. 64.*

CHARLES STUART King of England; The *Commons of England* Assembled in Parliament, according to the fundamental Power that rests in themselves, have resolved to bring you to Trial and Judgment. p. 29. If so be the King will go contrary to the end of his Government, Sir he must understand that he is but an Officer of Trust, and he ought to discharge that Trust, and they are to take Order for the Annulment and Punishment of such an Offending Governor. p. 65.

Sir, Parliaments were ordained for that purpose, to redress the Grievances of the People. And then, Sir, the Scripture says, *Thy that know their Masters will and do it not*, what follows? The Law is your Master, the Acts of Parliament. pag. 66, 67.

This we know to be Law, *Rex habet superiorem, Deum & Legem, etiam & Curiam*, and so says the same Author; and truly Sir, he makes bold to go a little further, *Debent ei ponere frannum*, They ought to bridle him. pag. 65.

That the said Charles Stuart being admitted King of England, and therein trusted with a limited Power. *Vid. Char. p. 30.*

The House of Commons, the Supreme Authority and Jurisdiction of the Kingdom. pag. 48. Which Authority requires you, in the name of the People of England, of which you are Elected King, to answer them; pag. 36. Sir you may not Demur the Jurisdiction of the Court—they sit here by the Authority of the *Commons of England*; and all your Predecessors and you are responsible to them. pag. 44.

For there is a Contract and Bargain between the King and his People, and your Oath is taken, and certainly Sir, the Bond is reciprocal.—Sir, if this Bond be once broken, farewell Sovereignty. pag. 72.

Sir, though you have it by Inheritance in the way that is spoken of, yet it must not be denied that your Office was an Office of Trust: Now Sir, if it be an Office of Inheritance, as you speak of your Title by Descent, let all men know that great Offices are seizable and forfeitable, as if you had it but for a year and for your Life, p. 73.

And Sir, the People of England cannot be so far wanting to themselves, which God having dealt so miraculously and gloriously for, they having Power in their hands, and their Great Enemy, they must proceed to Justice to themselves and to You. p. 75.

**G**OD hath left Nations unto the Liberty of setting up such Governments as best pleased themselves.

The Right and Power of Magistrates in every Country, was that which the Laws of that Country made it to be, *Sidn. Pap. p. 2.*

*St. Peter 1 Pet. 2: 13, 14.* files Kings, as well as the Governours under him, the Ordinance of Man, which cannot have any other Sence, but that Men make them and give them their Powers. *Hunts postsc. p. 37.* By all which it is evident; That the Succession to the Crown is the Peoples Right. And though the Succession to the Crown is Hereditary, because the People so appointed it; would have it so, or consented to have it so; yet in a particular Case for the saving the Nation, The whole Line and Monarchy it self may be altered, by the unlimited Power of the Legislative Authority. *Hunts Postsc. pag. 43.* Some Men will talk as if they believed themselves, That the Legislative Power is in the King, when no King of England yet ever pretended to it. A Legislative Authority is necessary to every Government, and therefore we ought not to want it, and therefore Parliaments, in which our Government hath placed the making of Laws, cannot be long discontinued. *Hunts Postsc. p. 28.*

BRACON faith that the King hath three Superiors, to wit, *Deum, Legem & Parlamentum*; that is, the Power Originally in the People of England is Delegated unto the Parliament. *Sidn. Trial p. 23.*

All Government is founded in Trust, and settled in such a Person, or limited to such a Family, for the safety and advantage of the People, as well as of the Ruler.

It is remarkable that there was never a Conveyance of the Crown of England to any Person, but upon the tacit Concurrence, and with the Virtual or Implicite Consent of the People. And therefore anciently before any King of England was actually Crown'd, the People being first acquainted with the Day appointed for that Solemnity, were three several times publickly asked, whether they would have such a Person to rule over them. *Let. from Genl. in the City concerning D. Y. pag. 13, 14.*

Those Laws were to be observ'd, and the Oaths taken by them, having the force of a Contract between Magistrate and People, could not be violated without danger of dissolving the whole Fabrick. *Sidn. Pap. pag. 2.*

If he doth not like his condition, he may Renounce the Crown; but if he receive it upon that Condition (as all Magistrates do the Power they receive) and swear to perform it, he must expect that the performance will be exacted, or revenge taken by those he hath betrayed. *Sid. Try. p. 23.*

I will hope there are very few in this Nation so ill instructed, that do not think it in the Power of the People to depose a Prince, who really undertakes to alienate his Kingdom, or that really Acts the Destruction or the Universal Calamity of his People. *Great confid. relating to D. Y. consider'd p. 6.*

To give every one his due, is to administer Defence to the Innocent, and by Authority of Law to subdue the Aggressors of Mankind, how great and mighty forever they be, *Fini justitia* therefore. *Id. Pag. 16.*